UNESCO COURIER

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fifty years

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OLD ISSUES MADE NEW AGAIN

Why UNESCO? Some answers and premonitions from the "founders"

By heart or by reason

"We must choose to live together or we must choose, quite literally, not to live... At San Francisco (where UNESCO was created, Ed.) *we chose to live together. But it sometimes seems as though our choice had been made by our wills, not by our minds and hearts.... to prepare the instrument through which the common understanding of mankind may be increased. Only when the peoples of the nations - not their governments - not their scientists even or their learned men - but the peoples, all the people - recognize each other's common manhood, common humanity, can the choice of will become the choice of heart."* (Archibald MacLeish, United States)

First session of the General Conference (1946) held in UNESCO's first offices, avenue Kléber in Paris (Photo Eclair-Mondial).

A clear vision

"Knowledge without morality can only result in barbarism. We ... will direct our efforts towards adding something else to knowledge: a great ideal, a clear vision of the great problems to be solved in the cause of international peace and, lastly, and perhaps most important of all, the mastery of self." (René Cassin, France)

A human relationship

Peace means something more than a mere absence of overt hostilities. It means a condition of solidarity, harmony of purpose and co-ordination of activities in which free men and women can live a secure and satisfactory life - a condition in which war is affirmatively prevented by the dynamic and purposeful creation of a decent and human relationship between the peoples of the world - a condition in which the incentives to war are neutralized by the social, spiritual and economic advances created and achieved." (Archibald MacLeish)

North and South

"If the proposed Organization could not count upon making its voice heard at moments of crises, if its plans breathed peace, kindness and love for all beings, while on the other hand economics and political decisions bore the seal of factious egoism, of the greed of the mighty, of past injustices and hatreds, history may accuse us of having been something more than over-credulous; it may accuse us of the greatest and most sordid of hypocrisies. Everything which our governments and peoples adopt in the sphere of culture will also commit them in other spheres of life and more especially in the concrete field of politics." (James Torres Bodet, Mexico)

East and West

"UNESCO entirely rejects materialist philosophy and questions the scientific character of dialectical materialism... (This could) lead to the enslavement of thought and of the spirit of creation and would form an arbitrary obstacle to the spread of culture." (Vladislav Ribnikar, Yugoslavia)

Common practical ideas

"Never, indeed, were minds so profoundly, so sorely divided... In these circumstances, how can we imagine an agreement of minds between men who are gathered together precisely in order to accomplish a common intellectual task? (Should UNESCO) content itself with compiling documents and surveys, factual data and statistics? Or should it, on the contrary, attempt to establish an artificial conformity of minds and to fix upon a common doctrinal denominator which would be likely, in the course of discussion, to diminish and finally disappear altogether? I think ... the goal of UNESCO is a practical goal, agreement between minds can be reached spontaneously, not on the basis of common speculative ideas, but on common practical ideas ... upon the affirmation of a single body of beliefs for guidance in action. No doubt, this is little enough, but it is the last resort of intellectual agreement. It is, nevertheless, enough to enable a great task to be undertaken..." (Jacques Maritain, France)

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"A GOOD IDEA HAS NO AGE, ONLY A FUTURE"

Federico Mayor, Director-General of UNESCO

UNESCO was born half a century ago. Its Constitution was adopted on 16 November 1945 and it began operations on November 4 a year later with just 20 Member States. Today, as we celebrate the Organization's 50th anniversary, its membership stands at 184.

This commemoration is an occasion to look back at the enormous amount UNESCO has achieved over a clearly successful half century, although of course there is still much to do. Above all, this should be a time for a new beginning, one which reaffirms our fidelity to UNESCO's original belief that "*it is in the minds of men that the defences of peace must be constructed*". But the world has changed dramatically since then and is moving ever faster today. The rebirth of UNESCO requires us to come up with new ways of carrying on towards that original goal.

Tolerance and solidarity

A renewed commitment is required as the beliefs of UNESCO's founders prove to be more valid than ever. Agreements between governments, financial dealings and trade accords cannot guarantee progress towards peace and the well-being of society. What we need as well, and most of all, is for the peoples of the world to declare their "*intellectual and moral solidarity*" with each other.

In these three words, we find the course which we must follow. UNESCO, an "*intellectual*" organization, is concerned with all aspects of the human mind. Through its educational, scientific, cultural and communications activities, it must accomplish its ethical mission to implant the supreme values of tolerance and solidarity in people's minds.

These values will guide us in overcoming those barriers that are sadly intruding ever more between the *self* and *others*. The barriers are those of race or ethnicity, language or creed, or simply the fearful, blind rejection of anything that is different. This is what is feeding the frightening growth of social exclusion, the rash of "*internal*" wars, even the return of genocide, which we thought had disappeared forever. Yet all of human history, whether remote or marked by the contemporary emergence of the "*global village*", shows that *the other* is in fact us. UNESCO's first duty is to tirelessly convince of that truth so as to counter in an uncompromising fashion these destructive impulses.

These impulses feed on political and social divisions - inequality, injustice, unemployment and mass migration. Such divisions are growing - across the world and within nations - between the rich, with their grip on wealth and power, and all those increasingly deprived of the basic necessities of life.

These destructive urges also arise from our confusion in the face of the dramatic changes which come with the information age and the increasing interdependence accompanying it. They blur our points of reference, weaken our traditional forms of government and of civic behaviour. They reveal the lack of governance at the global level where the major economic and cultural players operate.

Are we going to wait, passive and powerless, for some magic solution to appear from nowhere? The instinct for survival and the thirst for justice dictate the need for an immense collective ambition. UNESCO wants to be in the forefront of this movement.

Our goal must be to forestall conflicts, to detect them at their source so as to avert them or deal with them more effectively. It must be to reintegrate the excluded, to give everyone the awareness and the means to participate fully in society, to learn to live and build together, leaving differences and quarrels aside but also learning from the. All true democracies share the ambition to provide each person with the means to control his or her destiny: to awaken by means of education the distinctly human attribute of creativity. As affirmed in UNESCO's Constitution, peace, development and democratic principles form an interactive triangle at the centre of which a better future is shaped.

A long-term vision is needed, an ability to plan ahead and innovate, which is badly lacking. We must - and UNESCO is now trying to do this - resolve to look beyond the world's daily ups and downs to detect the major trends and movements which are changing our planet. Then we can share the results of this foresight with all the present and future agents of change.

Such change is brought about of course by top political leaders, but also more and more by private or public pressure groups and associations. Here too, UNESCO must reach beyond its intergovernmental structure to build bridges to all of society's actors, including the armed forces, and devise original forms of partnerships with them which will significantly increase its ability to listen and to act. It must also, above all else, touch and inspire the young people who will be at the command in the 21st century. Only by the word and not the sword will we arrive at the force of reason as opposed to the logic of force; will we move from a culture of war based on confrontation, constraint and oppression to a culture of peace involving dialogue, listening and understanding, commited but non-violent.

Transforming everyday behaviour

"*All thought has a duty to be rebellious,*" a sage once wrote. This 50th anniversary should be the signal for UNESCO - and for everyone who works with us - for a revolt against injustice and hatred, routine and indifference, a revolt which will root the ideal of tolerance and solidarity in the minds of people everywhere and transform their everyday behaviour. An ideal would in this way become shared by all, every day: UNESCO as an insurmountable defence for peace.

(Photo UNESCO/Dominique Roger)

France, 1987

DOSSIER

Extreme poverty, social exclusion and unemployment are gaining ground even as global average per capita income rises; democracy's leaps forward are met by growing numbers of local conflicts often caused by ethnic or religious intolerance; people around the world are becoming increasingly interdependent, yet individuals feel more alone and uncertain. Thus we find contradictory if not antagonistic, developments of both a promising and threatening nature found within and probably caused by the effects of scientific and technological progress, the market economy's dynamism and greater respect for human rights. Has our "*global village*" lost it's meaning and purpose? What direction should we take in the future? What should be the guiding logic for our actions and who, if anyone, should act as a guide for our "global village"?

These are vital questions for UNESCO - an organization with a mission focused on the human spirit enabling us to see, through either knowledge or moral values, where we are heading and decide on what kind of ethics should shape a "*new world order*". In such a quickly changing world, merely posing these questions and partially answering them is an indispensable prerequisite for any well-founded and effective action taken by the Organization.

Eminent personalities coming from diverse backgrounds such as business, science, the arts and religion have agreed to take part in this debate. This special issue celebrating UNESCO's 50th anniversary presents their contributions.

Complementing the texts, a series of photographs presents Sebastiao Salgado's view of life's daily scenes from diverse places around the world.

N.B. The editors are solely responsible for the translation of the original texts, the choice of headlines and sub-heads.

A political showdown for the 'Old West'

Giovanni Agnelli, President of Fiat SPA

The approaching end of the century, coinciding with the millenium's end, revives the intense debate on the nature of humanity as well as the beginning of history, the course it has taken, and its end. The apocalypse theme, or at least the western civilization's decline, is at the centre of reflections in the most varied disciplines. Religious and political historians, sociologists and economists are like doctors busy with the great patient of our day: the democratic societies as they have been constructed since the American and French revolutions.

The death of ideology

The malady is as grave as it is unexpected. After the socialist societies collapsed, no one was prepared to confront the crisis found in capitalist societies.

Now the crisis' symptoms are becoming clearly visible: western economics is no longer able to ensure the high and constant growth characteristic of the 1950s, 60s, and early 70s. We increasingly come across fear, if not of a return to poverty, then of having to reassess the standards of prosperity attained by a large majority of families.

Politics, after the death of ideology, does not seem to be in a position to respond to the immediate desires of the people, or to be able, above all, to offer a credible and reassuring, long-term prospect.

Consequently, uncertainty is rife as an ever increasing majority loses faith in the confrontations of politics and sometimes even in social institutions. Disturbing scenarioscome to mind - in short, there is talk of the apocalypse.

But apart from fears of an imminent fall into the abyss, exorcised in a very fine recent presentation by Professor Norberto Bobbio, the origins of the crisis besetting various western countries in different ways but with equal intensity remain unexplored in many regards.

There are some who, like Lord Dahrendorf, see a dangerous factor of social disunity in economic globalization and the consequent necessity of considerably raising the general efficiency level of businesses and the community as a whole. After all, it is not easy to impose the necessary sacrifices on citizens in an equitable manner.

Social crisis is only a step away from general mistrust and a possible crisis in democracy itself.

Some look with horror as the oldest and most evil forces hidden in human nature - ethnic hatred, religious conflicts and tribal egoisms - resurface from the ashes of the Soviet empire. In anguish, they ask themselves how it can be that progress, in the technical and above all cultural sense, has neither changed human nature nor substantially advanced the morality of individuals and communities. But progress, which in the nineteenth century became an article of faith, a myth, has long since been limited in size and as such represents only a part of complex human nature.

A test of truth

We should not nurse too many illusions concerning mass education and the spread of information, all of which UNESCO appropriately addresses.

It is not that they are unimportant, but rather insufficient to change the world for the better. This century may in fact be regarded as a test of truth for intellectuals. A test which a very large majority of them have failed. As the historian François Furet demonstrates in his latest book, the reasons remain mysterious why *"shopworn ideas such as Marxism, or the dubious mixtures of the autodidact such as National Socialism"* have been able to win the minds of so many intellectuals - indeed, it would be more accurate to say, enslave and make tools of them at will. Observation of history thus tells us that widespread culture is certainly a precious possession.

However, devoid of political thought, it offers poor protection against the storms of emotion and the gusts of madness in human nature. We need only remember that Hitler emerged precisely in the midst of the most cultured people of Europe, the Germans.

The new tigers

I by no means believe that the western world needs a new totalitarian ideology to get over this crisis. Of course, development is hindered today by a series of circumstances more social than technological. Globalization, often viewed as contributing to crisis in western economies, might instead be a powerful means of development and of transcending old, outworn bureaucratic patterns. Firstly, because relatively new Asian countries, the new tigers, are not only formidable competitors but formidable consumers of western products. The same goes for Latin America.

Secondly, competition compels a speeding up of the modernization processes, which would in any case have been necessary. The European economies did not, in fact, grind to a halt because of competition from the newly industrialized countries. Internal reasons arose well before that; namely, the excessive weight and rigidity of the *"welfare state"* which drained resources by diverting them from productive investments.

The problem lies in the need to manage so vast a transformation, which calls upon citizens to change their outlook as well as the procedures and instruments required to attenuate social hardship and avoid excessive inequalities while properly maintaining the visibility and

credibility of the final goal of productive and social reorganization.

From the economic point of view, the problems are not insurmountable. Moreoever, since the crisis of 1992-93, western economies have shown consistent signs of recovery.

The economies of many Asian and Latin American countries have developed even better. The recovery has not yet sufficiently dealt with unemployment or reduced feelings of insecurity. However, there is nothing to indicate that the economies of western countries are doomed to stagnation.

In Europe, furthermore, by resuming the process towards integration and a single currency, we should be able to restore the momentum of productive activity.

Clearly the problems are not only economic. The psychological climate and the loss of faith in the future has provoked widespread pessimism and generalized uncertainty. The sense of bewilderment perhaps derives from the unexpected and, for many, traumatic discovery of both the colossal errors committed by communist societies and the problems facing western countries as they realize that the level of prosperity once attained must now be constantly reconquered. Rather than the end of history, it seems that history is beginning again where the great utopias of perpetual and irreversible progress and of human renewal left off.

But it is precisely now that we must be capable of recovering the great ideals (not the bad ideologies) that history provides us with. The strong points of modernity, human rights and freedoms in conjunction with democracy will be essential for people in the future who have totally given themwelves over to world competition.

Civic passion

Democracy alone, imperfect as it may be, is the one true instrument of social cohesion in an open and pluralistic world. We must rediscover politics, true politics, based not on sectarianism and prevarication but on an authentic civic passion through which each citizen feels himself or herself to be part of a greater society - not only out of self-interest but also out of *"moral duty"*.

We must return to the roots of our modern age. We must rediscover the forebears of our democracy, such as de Tocqueville, who did not always see the risks clearly but who was able to point to a way of opposing them; a way that leads not through nostalgia for an authoritarian order, but through the benefits produced by democracy itself. De Tocqueville considered politics in a democracy to be the only means of reconciling the demands for order and security with prosperity and with freedom for all.

To find a new way, new shared goals, a new security for the future is the task of us all, of our culture, of our moral sense. As de Tocqueville suggested, lamenting over the decadence of civilization is unworthy of people who are free.

Viet Nam, 1995

Neither the market economy, scientific and technological progress nor democratization have been harnessed to serve humanity. *(A presentation of the dossier's theme preceded. Ed.)*

We see just the contrary with ambiguities and questions surrounding the market economy as it benefits one sector of humanity at the expense of another. For the rich get richer while the poor stay hungry, despite owning and producing the world's raw materials. It is disgraceful that millions of people die of hunger every year while a few thousand rich people die of indigestion. Scientific and technological progress would be a wonderful feature of civilization if it was not used to wipe out human beings, start wars, destroy property and distort the image God has created of man. Such progress is infinitely more harmful than good.

Islam as a source of balance and unity

Sheikh Gad Al-Had Ali Gad Al-Haq,
Rector of the Al Azhar Mosque, Cairo (Egypt)

Democratic but racist

As for democracy, some countries boast of it while denying it to developing peoples by methods well-known to sharp-eyed observers. And some countries even call themselves democratic while continuing to discriminate on the basis of colour, race and religion. This is happening in Bosnia-Herzegovina, Chechnya, Palestine, Kashmir and other places and is a black mark against supposed democracy.

Man is the basis of the world's prosperity. God has chosen him from all the other creatures which He made to serve and comfort Him. So man is the cornerstone of the planet. Which means that any reform is in vain as long as one human being is deprived of his rights, his freedom and his ability to decide for himself. Since our job is to tell the truth, we must grasp the rudder of humanity and guide it towards the noble goal of making every human being happy, whatever his colour, sex, race or religion.

This respect for human beings which we preach for the good of humanity is called for by the Islamic faith, as revealed by God in the Holy Koran: *"We have honoured the Children of Adam and carried them on land and sea, and provided them with good things, and preferred them greatly over many of those We created."*[1]

This praise of the Sons of Adam extended as far as God preferring them to the angels who sung His praises. Did He not command them to bow down before Adam? *"And when We said to the angels, 'Bow yourselves to Adam', so they bowed themselves, save Iblis; he refused and waxed proud, and so he became one of the unbelievers."*[2]

Differences of colour and language are some of the prejudices human communities use against others, but these differences are seen by Islam as a manifestation of God and a marvel of the Creator. God tells us in the Holy Koran: *"And of His signs is the creation of the heavens and earth and the variety of your tongues and lives. Surely in that are signs for all living beings."*[3] The Prophet Mohamed said in His Holy Hadith that *"the only difference between an Arab and a stranger, between a black and a white person, is in his degree of piety"*.

So there is complete equality between all people. Islam has laid this down, built it up and applied it to everyone who has lived under the protection of the Islamic state, regardless of their beliefs, colour or languauge. We should remember the story of the young Egyptian Christian who complained to the Caliph Omar after being attacked by a son of the Islamic ruler of Egypt, Amr Ibn al-A'ass. The Caliph addressed the following memorable words to the governor and his son: *"By what right do you enslave people? Were they not born free?"* And he gave a whip to the young Copt and ordered him to chastise the governor's son, saying twice: *"Strike this noble's son."*

The Islamic constitution, which has been tried and tested over a long period, is in the best position to be applied because it guarantees the right of all to a life of dignity, equality and education, and decrees the pursuit of knowledge as the duty of all Muslim men and women. It also guarantees freedom of thought, which some Islamic thinkers have considered a religious requirement. Islam has also stipulated equal rights and duties between men and women. It considers women a haven of peace and a source of tenderness and compassion for men.

Many other tenets have been developed by Islam to ensure the happiness of people, and the most effective is the wonderful balance between the material and the spiritual.

The five sins

Human happiness cannot of course be based just on material preoccupations, like making money by all means legal or illegal, or like leading a dissolute life of alcohol, gambling, drugs or lust, all of which are now common. Social life today has become sad and miserable, unemployment has risen, bringing despair and suicide. Virtue is in decline. Abortions among girls have increased, as has homosexuality among boys. Deadly epidemics are spreading and the science

of man has not yet managed to defeat them. The Prophet foresaw this when He spoke of the *"five sins which will precede your fall and sow among you plague and suffering"*.

Just as excessive materialism eats away at human societies, so excessive spirituality limits the ability to work and the potential for creativity. Devoting oneself to religion and not marrying is an obstacle to society's well-being, development and prosperity. Exaggerated devotion, which scorns life's material necessities, harms human communities just as excessive pursuit of material goods without religious activity does.

The abyss of corruption

Based on these tolerant principles, Islam has overcome the obstacle of materialism through devoutness, as it has broken excessive spirituality through marriage, productive work and the strengthening of social relations. So a fine balance has been struck between the spiritual and the material. It has made secular and religious actions complementary instead of antagonistic.

Islam encourages young people to marry quite early, so as to protect their chastity and encourage them to have children to people the world and stimulate life on earth. It extols work and prefers the worker to the idle person.

God founded rites such as prayer, zakat, fasting and pilgrimage to Mecca so as to maintain His link to each human being, making a person think night and day of the blessings of the Almighty, to protect him from error, encourage him to do good and to prevent him from sliding into the abyss of corruption.

So Islam has devised a marvellous whole by trying to blend the material and the spiritual, and action and worship, while encouraging people to enjoy life on earth and to build the world. As the Holy Koran says: *"Say: 'Who has forbidden the ornament of God which He brought forth for His servants, and the good things of His providing?'"*[4]

Islam has thus forged solid ties of friendship, love, sympathy and altruism between people, putting aside differences of colour, race or religion.

A neighbourhood acts as a bond between people through houses and work in fields, factories or offices. So Islam has laid down clear rules for governing relations between neighbours, especially between households.

He who goes to sleep after eating well while his neighbour has no food is not a good Muslim, any more than someone who harms his neighbour.

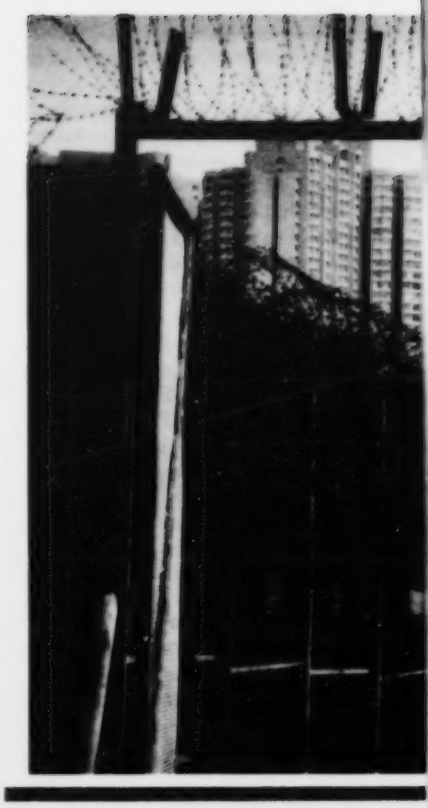
Islam says that your neighbour is not just the person who lives next door. A neighbour is anyone living in the 40 houses nearest to yours. The life of the Prophet tells us of the man who complained one day to the Prophet about being badly treated by his next-door neighbour. The Prophet sent three of His most important companions — Abu Bakr, Omar and Ali — to annouce at the doors of the mosque that *"even 40 houses away, people are still neighbours"* and that *"a man who frightens his neighbour will not go to heaven"*.

Islam says neighbours are supposed to help and look after each other, whatever their race or religion. The Prophet blessed and consecrated the tie between neighbours in a famous Hadith: *"The angel Gabriel urged me so strongly to look after my neighbour that it seemed he wanted me to make him my heir."* Islam also decrees a family which is bound by sufficiently strong blood and spiritual ties to act as a safety valve for society.

Islam is above all a humanitarian religion which can raise humanity to the greatest heights of morality and civilization. It is like a cloth coloured black, white and red.

No sorrow or pain

Because of its balance between materialism and spirituality, Islam has united humanity in solidarity and love. If governments followed its principles, people would be much happier and more prosperous and communications between them - the inhabitants of this *"global village"* - would throb flawlessly and joyously with life. There would be no sorrow or pain. It would unite, not divide, and recall the blessings of God as described in the Holy Koran: *"O mankind, We have created you male and female, and appointed you races and tribes, that you may know one another. Surely the noblest among you in the sight of God is the most godfearing of you. God is All-knowing, All-aware."*[5]



1. Sura XVII, The Night Journey, verse 70 (interpretation by Arthur J. Arberry).
2. Sura II, The Cow, verse 34.
3. Sura XXX, The Greeks, verse 22.
4. Sura VII, The Battlements, verse 32.
5. Sura XLIX, Apartments, verse 13.

Hong Kong, 1995

The chance to self-correct

Dr Rita Colwell, President of the American Association for the Advancement of Science

Some people suggest that although there has been a great deal of progress made through science and technology, the development of the global market, and so forth, that in fact the progress only benefits part of humanity at the expense of the rest. Is this a fair assessment, and if so, is this the inevitable result of progress, or is there some middle ground?

RC: I really do not think that the equation is quite so simple. Consider the introduction of television, video-teleconferencing, electronic mail and other forms of modern communication, at least among scientists (and I am speaking here as a scientist with a scientist's perspective). I can communicate - right now - with anyone, anywhere in the world, and so it really is not a separation between rich and poor in the standard sense.

For example, I can reach through E-mail my colleagues in Ecuador, Chile, Argentina, Malaysia and China, as well as Western Europe, Japan and Moscow. The communications overlay we have developed has made it possible for us to transfer information in a way that we've never been able to do before. Granted, there are severe dichotomies between the rich and poor, and the chasm seems to be getting deeper. But on the other hand, the availability of technology, and its pervasiveness globally, offers us an avenue out of this dilemma. And UNESCO could play a decisive role in this, not by its past procedures of deciding what shall be sent to certain places, but rather by UNESCO simply making available the mechanisms of communication. This could help immensely in alleviating the problems.

So you would say that people and nations are, in fact, becoming increasingly interdependent rather than separate, or, to use the words of René Lefort, that our "destinies are converging"*?*

RC: I believe that is true. From the perspective of science, it is absolutely clear that collaborations were never as easily facilitated as they are now. The ability to communicate and to share data as they come off the instruments, via the World Wide Web, the Internet, and other forms of electronic communication, has dramatically changed the way we do science. We are creating, if you will, a seamless web of knowledge, and of culture for that matter. It is a very dramatic and very exciting time to live.

What about national boundaries or heritages?

RC: As a microbiologist, it is obvious that microorganisms don't recognize national boundaries: an Ebola virus outbreak is an international problem, not an African or Zairian problem.
There's also no question that there is a struggle to preserve national heritage. However, progress is inevitable.

But isn't there lurking some kind of menace under this vision of progress and unity? How do you harmonize endless growth and finite resources?

RC: As a scientist, I recognize that events don't move only in one direction without a reaction; a continuum of actions and reactions occur that comprise an ecosystem. For example, with improved technology and the ability to react quickly to

events, self-correction occurs, providing a counterbalance in nature.

The denuding of forests will have severe consequences for an environment, with serious and potentially traumatic effects, even if localized and transient. But the ability of the human species to adapt, to learn, and to correct: I personally believe in that human capacity.

For example, improvement of agriculture, that is improving the food that is grown and harvested, enhances sustainability. But doesn't this have a negativ :ffect on the population, that is, won't it increase as a result? If, at the same time there are other self-correcting factors at work, aimed at stemming the human population increase, such as efforts to improve the economic and educational status of women, the size of families will decrease! There is a correlation, therefore, between improving science and technology globally and education, improving the quality of life for humankind. If information is made available, the opportunities for a better life are enhanced, a self-correcting mechanism.

That seems a bit optimistic...

RC: Of course, the problem with making such a bold, stark statement that *"science and technology will overcome all obstacles,"* is that the answer is not black and white. However, the direction in which society can move, a direction that allows science and technology and engineering applications to improve the lot of all humankind, can be pointed out. Any effort to improve the educational achievement of nations does more for the environment and more for the population problem than any other steps that could be taken.

How much control do we really have over the changes taking place, or are we unaware of how dramatic the changes are?

RC: There are tremendous changes taking place and more are on the horizon. One would have to be quite unobservant not to recognize that major paradigmatic shifts are occurring, with the emergence of a global economy.
And further changes are on the horizon. Consider the pathways of learning. In the future, (and even now to some degree) universities will increasingly be comprised of students who learn at home - *"virtual"* universities are already being created. This does not mean that our present day universities will be obsolete, but rather that new and different kinds of universities will emerge. Small colleges providing the *in loco parentis* experience, for those who wish it for their children, will continue to educate. But opportunities for students who, for economic reasons, now attend night classes, weekend classes or work part-time, will increase. Much greater flexibility will be provided to those students, allowing them greater choice of classes.

Not only will the way education is delivered change dramatically, but the mechanism for distribution of products will be transformed. For example, large department stores are disappearing and shopping by phone, mail, and facsimile is increasing. Companies have become international: a phone call to a mail order house with a US address may be answered by an individual in Europe or Asia, selling goods made outside the US, with billing in Latin America, using software developed in India. An international market place has sprung up with most of us unaware.

So the changes have already happened?

RC: Changes have happened, we're in the midst of change, and dramatic changes will continue to occur. Adaptation and modification - self-correction - will develop where needed. The best preparation for the future will be to learn to be flexible and open to continuous learning. The notion of graduating from high school and/or college and taking on a job for life is no longer valid, even in Japan. We must learn new techniques and retrain constantly, expecting major changes four or five times in a career. Flexibility and an open mind are keys to the future. UNESCO can and should provide that kind of training for the future.

(Dr Rita Colwell is also President of the University of Maryland Biotechnology Institute.This interview was conducted by Fintan R. Steele, News & Views Editor, Nature, Washington, D.C.).

Coping with an

As we celebrate the 50th anniversary of the United Nations, we must not lose sight of the fact that the institutions of what we call the United Nations system are in crisis. Paradoxically, these institutions, born in the enthusiasm at the end of the war to ensure world peace, coped better with the Cold War than with its demise. In the bipolar world, divided into two military blocs, two political camps and with two ideological and cultural viewpoints, the international institutions provided a forum for confrontation and/or dialogue, where the two adversaries could compete for the understanding and support of the non-aligned. Now that this pattern of world politics has vanished, the international organizations must face up to the practical implications of global interdependence in the post-1989 world.

At the moment UNESCO appears to be dealing with this identity crisis of the United Nations system better than the other agencies.

A doubtful path

Since the adoption of its Constitution in London, UNESCO has come a long way down a path strewn with reservations about the optimism of its founders, with failures and also with undeniable successes. At a time when UNESCO is launching its two major reports on the prospects for education (the *'Delors Report'*) and on culture (the *'Pérez de Cuéllar report'*) - there is little point in detailing UNESCO's vast work. We should instead think about the real point of its activities and the new directions it should take.

I share Federico Mayor's conviction that we find ourselves with a unique opportunity to look together towards the future so as to foresee future challenges and find new ways of responding to them.

The challenges at this turn of the century do not seem to be spiritual, but first and foremost they concern

international identity crisis

Bronislaw Geremek, historian, Member of the Polish Parliament

economics and politics. If peace is still precarious, it is because of the enormous differences in economic development; it is because of undemocratic regimes and movements; it is because of ethnic and national conflicts. Yet the solution to these major challenges lies also within culture and education.

Despite Rio

Over the last quarter of the twentieth century, there has been a clear realization of the dangers threatening the environment. But despite the Rio Conference and its commitments, we have still not managed to devise commensurate global strategies. The most dramatic dangers of the end of the twentieth century lie in relations between people and nature. This is not solely an ecological problem. The population explosion - even if we allow ourselves to be swayed by Prof. Amartya Sen's optimism - is now beginning in sub-Saharan Africa which is already the pole of extreme hardship.

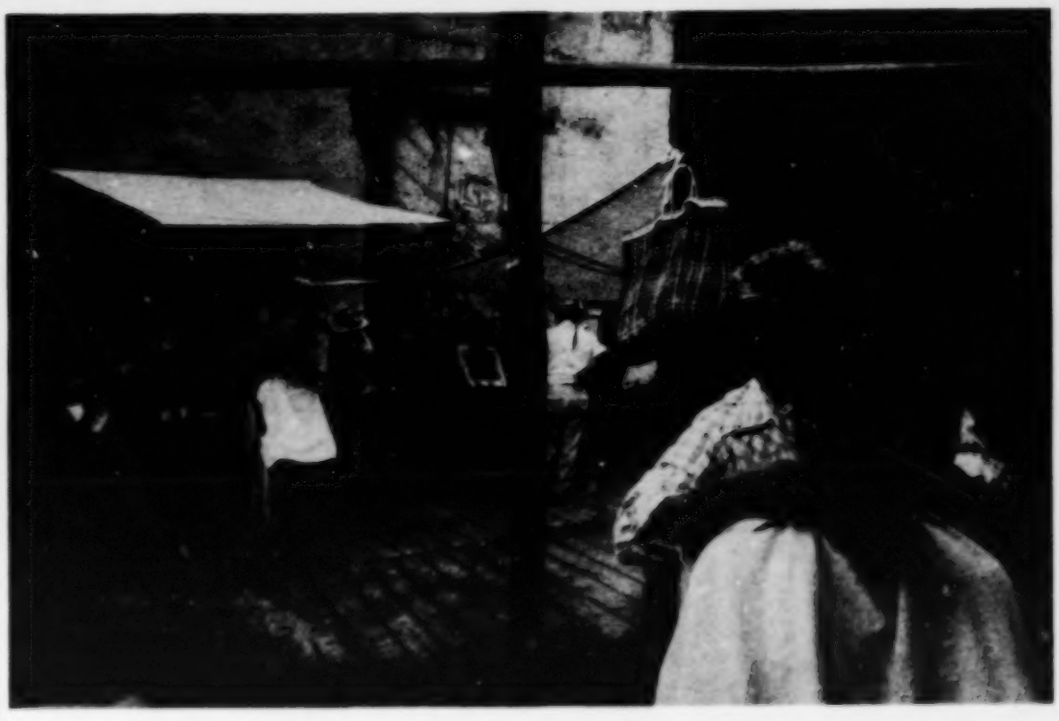
To find an effective solution to the problem, we must look to three sorts of activity, all of which are found in the cultural domain. Firstly, the problem must be seen as being global in order to raise public awareness and encourage a strategy of solidarity. Secondly, it is for science and technology to provide the means for raising food production and rationalizing consumption.Thirdly, family planning depends on education, particularly that of women. School education and the mass media also determine ecological consciousness and public pressure directed towards government policies, companies and farmers.

The unemployment we see at the end of this century appears as a kind of basic catastrophe of postmodern society. It affects primarily the developed societies but also the present and the future of developing countries.

No need to specialize

The use of human labour is becoming a rare commodity - an obvious statement which should lead us to rethink the social organization of labour. Its spatial framework in industry, especially in the service sector, is changing; work is becoming more individualized, decentralized and concentrated in space as well as in time; we can work at home and at different hours. The demands of new technologies are making narrow specialization irrelevant. Education has a key role to play in this context, primarily by preparing students for employment flexibility and the realities of the work

Mexico, 1980



France, 1987

world. Given these new conditions, we must stop thinking of education only in formal terms and settings.

Firstly, we must incorporate the concept of continuous or lifelong education within the traditional notion of *"school age"*. Then, we must accept that electronic media are becoming the principal source of knowledge. Instead of moaning about this we must make room for it. So we must reconsider the basic organization of human life and use of time if we are going to meet the employment challenge.

Modern social psychology was formed in the major surveys of the victims of unemployment: the unemployed of the Great Depression appeared as outcasts. The phenomenon of exclusion and social marginalization is hardly unique to the modern age. It has occurred at various stages in history, from Asian caste-based societies and the medieval and modern societies of Europe to the primitive societies of Africa and Oceania. At the end of this century exclusion has emerged as a challenge because it is perceived as a scandal undermining human achievements in terms of economics, politics and scientific and technological progress.

Poverty's casualtieAfter the failure of the redundant utopias, the market economy seems to be a reasonable framework for economic life. Yet, its fearsome downside remains with an endless stream of poverty's casualties - individuals, families and countries. If these people ever become conscious of their condition as prisoners of want, they might destroy the balance of peace. The obvious solution is economic growth, on condition that it is sustainable, fair and ecologically sound. We need strategies guaranteeing broader participation in the effects of growth. So alongside the *"invisible hand"* and technocratic rationality, we must make room for social sciences and ethical considerations.

Professional politics

Democracy's success with the *"third democratic wave"* (S. Huntington) further highlights the contradiction between the universal aspiration for human freedoms and the professionalization of politics: political passivity may be perceived as exclusion. Abstention by a large proportion of citizens from elections and politics in general is sometimes considered by political pundits to be an indicator of a healthy political system and a positive factor for stability. However, it can also undermine the democratic system. The best remedy lies in strengthening political culture and improving the ways in which democratic institutions function. We must abandon all forms of statism and accept the *"subsidiarity"* principle successfully put into practice by countries of the European Union.

We must also be on the lookout for Sir Karl Popper's *"enemies of open society"*, different hues of ideological and political extremism benefiting from democracy whilst preparing to destroy it by introducing hatred and intolerance into public life. Only culture and education can combat them.

In a way, this is also true of attitudes towards science and technology. Ignorance engenders distrust or contempt for science. Scientific progress can also engender new forms of exclusion - through lack of access to new technology and its terminology. The electronic revolution we are currently experiencing has had only a limited impact on education. Literacy is thus taking on a whole new dimension in cultural and education policies.

Paralyzed

I believe then that at the end of the twentieth century the need to determine cultural strategies at the global level is clearer than ever. UNESCO should become the United Nations agency that manages to break out of the routine of international organizations paralyzed by competition between states, locked into debating yesterday's challenges and incapable of seeking support from peoples (*"We, the peoples..."*)[1]. In facing tomorrow's challenges, UNESCO must be able to rally not only governments but the cultural and scientific networks of civil society in order to establish new strategies for action. ■

1. Charter of the United Nations.

Stakeholders over stockholders

Yotaro Kobayashi, President of Fuji Xerox Co. Ltd.

The role of the modern state as the leading actor in the global system is slowly diminishing as we enter a new world order with the advancement of democracy, expansion of the global market economy, and progress of science and technology. In fact, the free cross-border exchange of people, goods, money, information and corporations prompts rapid growth of the global economy.

Gradually we have come to recognize that government intervention based on conventional concepts of the state is a hindrance to progress.

This occurs when the inward looking policies of people in power who propagate existing systems to protect their vested interests adversely affect the functioning of market mechanisms in the context of the global economy and reduce the attractiveness of markets.

With the end of the Cold War, expectations have been high for the accelerated establishment of the *"global village"* - a new system to manage the world as a single village beyond the restrictions of individual states. Taking into consideration the United Nations' inability to defuse regional disputes and civil wars and the current status of the

new World Trade Organization, we still have a long way to go before the *"global village"* functions successfully.

Under such circumstances, the difference between advanced and developing countries continues to widen. How is it possible for developing countries to catch up with the global wave towards a market economy? How is it possible for advanced countries to compete and cooperate in an effort to develop yet newer markets?

In pursuit of profits

Many expect corporations to supplement the state in its role as the leading actor in the global system. Corporate capital serves as an important instrument for development as it fosters the transfer of new technologies to developing countries. In the following, I will discuss how and to what extent it is possible for corporations to serve as actors in the global system.

Though their role and presence have been expanded, corporations can only achieve a limited amount of success by themselves. The *"pursuit of profit"* which is still the ultimate goal of most corporations makes it difficult for them to be qualified as leading actors in the global system. However, their presence and capabilities can be enhanced once they share the same ideals and values as those of the public and try to achieve harmony in cooperation with other actors in their efforts.

There are many actors with whom corporations should cooperate; the first is the state. Despite its declining status, the modern state is still a powerful and vital structure.

Unfortunately, power and corruption often go hand in hand. When we cooperate with the state, we should maintain a certain distance, clearly noting that the ultimate goal is the improvement of the public's welfare.

The second actor is the regional or sub-regional economy as a development and administrative entity. As witnessed by high-tech advances in Silicon Valley in the United States, Bangalore in India and regional initiatives like the Growth Triangle centered in Singapore, regional economies work as the driving force of growth regardless of national borders. For corporations, relations with these regional economies are often much closer and of greater importance than relations with states.

A good corporate citizen

International non-governmental organizations can be viewed as a third actor. It is difficult for most international organizations to take drastic or effective measures because they are bound by the conflicting interests of member countries. NGOs are therefore largely expected to deal flexibly with issues that are beyond the realm of international organizations. The fact that five to 20% of ODA (Overseas Development Aid) is provided through NGOs is proof of the effectiveness and transparency of their activities.

Before corporations play a leading role in the global system, they must

Bosnia, 1994

Zaïre, 1994

evolve from their present form in which they merely pursue profits to one of a *"good corporate citizen which shares the same ideals and values as the public"*.

In other words, each corporation should consider itself as a member of the community and, in some cases, assume a certain level of public responsibility in the community. This is a prerequisite for a corporation to function as an actor in the global system.

At the same time, each corporation's view of the *"stakeholder"* must be closely reexamined. This is the core issue of the corporate governance debate concerning the question *"For whom does the corporation actually function?"*.

There's no place like a corporate home

The western view of stakeholders has been based on the principle that *"stockholders are the owners of the corporation"*, while the Japanese view typically has been rather nebulous and based on the concept that *"the corporation is the home of all employees, including managers"*.

Recently, however, many modern corporations have a new, broader view of stakeholders. In this view, all parties concerned with the activities of a corporation such as stockholders, employees, customers, suppliers and the local community are regarded as stakeholders. Well-balanced care and profits should be provided for all stakeholders.

Corporations will be required to innovate in a multitude of ways to embody the new view of stakeholders and function effectively as actors in the global system. Concerning relations between a corporation and its employees, for example, an ideal corporate community should be established within the corporation. Corporations must be *"gentle"* enough to flexibly help employees formulate and put into practice their life plan. In addition, corporations must have the fortitude to allow for the *"survival of the fittest"* and must foster a corporate climate in which each employee's ability and performance can be evaluated in a pragmatic manner where performance and contribution are fairly valued. They should do their best to eliminate internal under-employment, or a situation where some employees do not have opportunities to use their full potential, by motivating all employees. This also means that workers will have to assume broader self-responsibilities and face increased competition.

Whether corporations can take good care of stakeholders in a broad sense of the term, including communities and customers, is a decisive qualification for an actor in the global system. Activities that involve *"customer loyalty"* (rather than mere customer satisfaction) or philanthropy assume added significance in their pursuit for stakeholder satisfaction.

Strong, attractive and gentle - an excellent company

As corporations are required to innovate, so are stockholders (capitalists) required to renew their view of corporations. Stockholders should not only pursue profit, but also share with the corporation their world view, ideals and values, and invest to achieve these goals.

With this new view of stakeholders, corporations should be *"strong"* enough to possess a high capability for technology development and marketing effectiveness, *"attractive"* enough to allow employees to achieve their ideals and their highest performance, and *"gentle"* enough to contribute to the development of communities and customers according to the corporate ideals and values. Only those corporations which have high performance in these three areas in a global context can be recognized as truly *"excellent companies"* and qualify as actors in the new global system.

For a corporation, a local community in a developing country certainly becomes a stakeholder once it has established its operations in that community. It is conceivable that a corporation can contribute to the distribution of wealth in a community as part of its corporate activities. Cooperation with NGOs is essential in this case. There are many cases where ODA funds have been wasted on vested interests or red tape. In this sense, forging close alliances with groups which have understood, through their grass root activities, the real needs of the community is indispensable.

Modernizing with cable TV

This is, however, not beyond the scope of traditional corporate activities. How is it possible for corporations to exceed their traditional boundaries and, as actors in the global system, advance democratization and the development of market economies of developing countries?

One key factor here relating to what could be done by corporations is information. During the past decade, the world has undergone drastic changes - faster than at any other time in history. The wave of democratization witnessed in the breakup of the Soviet Union and the great surge of market economies seen in East Asia have offered modernization models for other developing countries - though the two models have different patterns as to which came first, democratization or economic development.

In both, the key to modernization was information. It should be noted that access to overseas information was made easier through such media as satellite broadcasts and cable television, which accelerated the modernization of these countries.

This being the case, one of the great contributions that corporations can make as actors in the global system when they enter developing countries is to provide local people with opportunities to access foreign information. Specific measures will differ from country to country depending on its development phase, but could include the improvement of transportation systems, construction of broadcast satellite receiving facilities, English and/or other foreign language education and construction of computer networks.

With increased opportunities, the local population of developing countries will aspire to further progress and increased information will pave the way for democratization. This is exactly the case of corporations *"sharing the same ideals and values as stakeholders"*, as they try to be key actors operating in the global system.

It is possible that providers of information come under pressure because such outside information can be threatening to the existing power structure in some cases. In many cases, however, governments fearful of democracy disregard national welfare at a high cost to citizens.

It is impossible to promote a market economy without having a democratized society insofar as a market economy is synonymous with the democratization of information.

However, corporations, if they are to be better global actors, should also constantly keep in mind that the value of information and the impact of its use differ, based on the historical and cultural background as well as the economic maturity of a society.

Totally profit driven

It is an important responsibility for corporations to pay close attention to the contents of information which they want to provide, and how it is communicated so as not to cause information to become violent, destructive or counter-productive to society.

It is still possible for the activities and behaviour of an originally well-meaning corporation to become almost totally profit driven in a narrow sense, reducing that corporation's role as an effective actor in the new global economy.

For an enlightened cultural conservatism

Nikita Mikhalkov, Russian film-maker

In Russia, it is impossible to live without an idea. By *"idea"*, I do not mean ideology. Without ideas, without a sense of spiritual unity, there is no surviving in our country. As the saying goes, *'people live not by bread alone'*.

Over the centuries, Russia has experienced the best and the worst: home to many cultures, crisscrossed by so many currents, it plays a unique historical role by drawing life and identity from its own national heritage, while at the same time absorbing the knowledge and values offered by other nations.

The Russians are neither Europeans nor Asians. Russia is not based on a national structure but rather one composed of different entities blending eastern and western ethnic as well as cultural values. Historically and culturally, Russia has always represented a balance between the East and the West. Now trying to shake off its totalitarian past, Russia is

going through a deep crisis causing considerable suffering which may nevertheless yield new development possibilities and specifically *"Russian"* answers to the challenges of our time.

A source of stability

As a rule, culture and revolution are incompatible. Indeed, culture is essentially tradition and stability, and as such can only follow the path of reform. When everything surrounding us appears unclear and uncertain, culture's stability is particularly important: the fewer the changes, the better. Our motto should be: enlightened conservatism, not revolution! For many years, that which was *"part of"* or *"belonged to"* the Soviet Union (the republics) were held together by a socio-cultural association encompassing close ties - even stronger than the political links - which played a specific role in the world of culture.

During such troubled and uncertain times as these, when centrifugal forces are most active in the political and economic spheres, culture's task is to prevent the disintegration of the single intellectual space, the single informational space and the single humanitarian space which together make up people's common habitat.

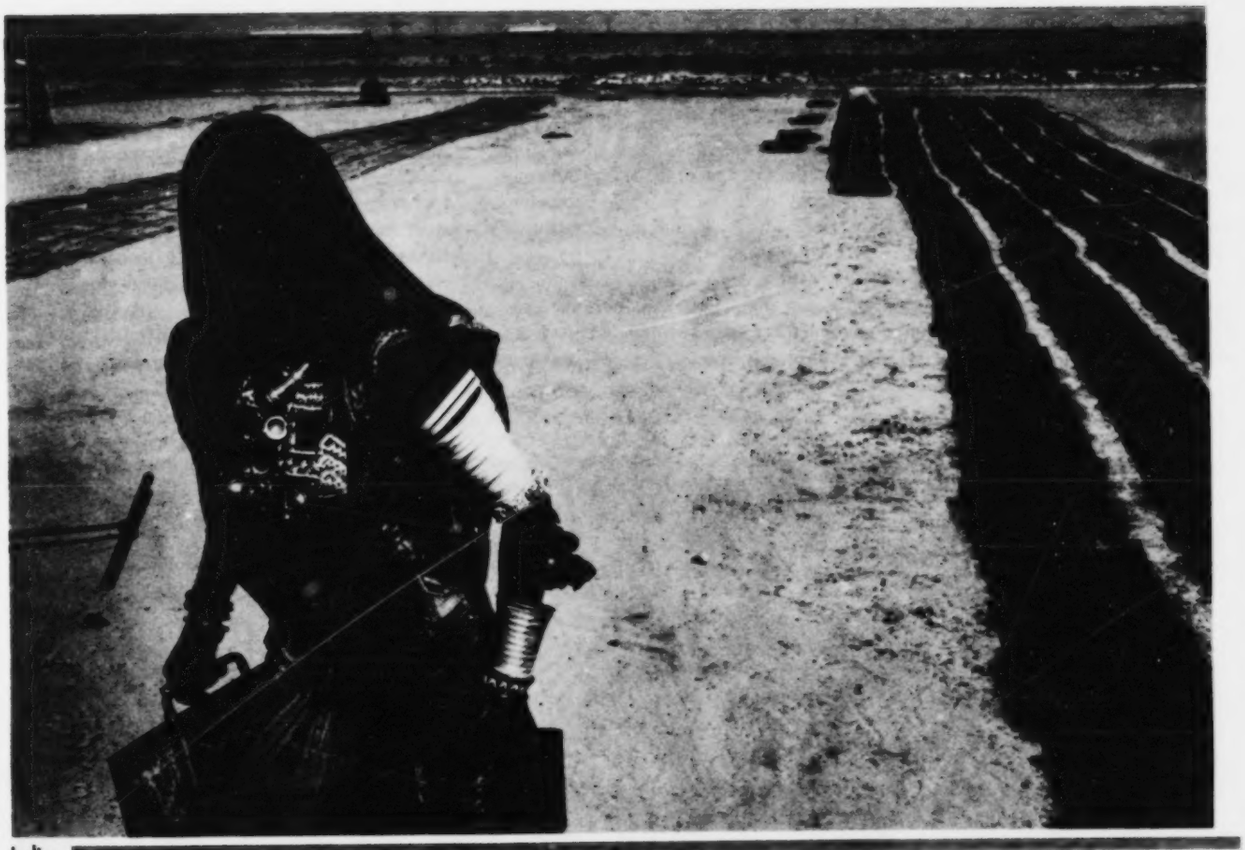
The history of Russia does not inspire much optimism: over the centuries, there have been many upheavals and bloody dramas. Probably no country in the world has endured as much as ours. This is why we have survived and remain such a great power.

With so much destroyed...

We need only look to our past to realize that political and economic reforms will never succeed if they are not reinforced by strong cultural support. It is clear that in Russia, where so much has been destroyed in both material and intellectual domains, an enormous amount of work remains to be done. Our national cultural policies must strike a balance, encouraging innovation while preserving national traditions.

Such an equilibrium, as so many successful countries have proven, is a

France, 1978



India, 1990

prerequisite for social and economic development.

It is our history that saves us. The richness of our national heritage provides us with a suitable basis for the future. It points to that which must be remembered and brought back to life.

Above all, we must preserve a culture which has been recognized throughout the world and will continue to serve the cause of human development. In addition, our experience in learning to solve our urgent ethical and social problems will play a significant role in the emergence of a contemporary global ideology of humanism and human rights.

Although culture and its producers are going through a difficult time, we nevertheless pride ourselves on the excellent work of our artists. Perhaps our only regret is that there is not more of it.

We must recognize and appreciate the cultural innovations arising and provide the appropriate financial support. This would help develop the country's untapped cultural potential. Innovations in all art forms - traditional or non-traditional, the *"higher"* arts as well as popular culture - must be supported, whether they concern content, technological improvements, organizational or economic aspects: indeed, it is they that are responsible for the growth of our society's cultural potential, without which there can be no social stability. Social and cultural reform, in other words instilling the values and standards of democracy and a market economy, can be achieved mainly through the medium of mass culture.

I am convinced that the rebirth of our nation will begin (and it has already begun) in the Russian provinces and not in our hyperpoliticized megalopolises.

torn apart by contradictions. My most recent projects, both as a film director and as director of the Russian Cultural Foundation, have their sources in the countryside, the only place where we can still meet people with common sense whose moral perceptions of the world have remained clear and untainted, where people still feel that they belong to their native land, where rural activists fight selflessly to preserve native Russian culture, pumping into our country's tortured organism the needed *"oxygen"* of grassroots culture and higher spirituality.

Recovering lost wealth

Moreover, if we can bridge the artifical gap with Russian emigrant culture, we may be able to restore historical and cultural continuity and reintroduce into the modern Russian context the enormous cultural wealth and values lost after the revolution.

Working together with the Russian emigrant community is essential, particularly in view of their willingness to support and fund various cultural projects. Ties such as these will further our country's desire to participate in international cultural cooperation.

As a new society and democracy take shape in Russia, participation in UNESCO's wide range of activities becomes all the more crucial.

Especially significant for Russia is the World Commission on Culture and Development, an international forum for the exchange of ideas and achievements, promoting debate of views according to the principle of compromise, encouraging mutually beneficial cooperation between states and acting as a source of innovation in the search for new solutions to global problems in the field of culture.

By working towards greater mobilization of intellectual resources at the national, regional and global levels, the Commission offers humanity guide-posts for the 21st century.

(Nikita Mikhalkov received the jury's special prize at the Cannes Festival in 1994 and an Oscar for best foreign film in 1995 for "Burnt By The Sun".)

Beware! Centrifugal forces at work

Luc Montagnier,
professor at the Institut Pasteur (France),
discoverer of the AIDS virus

The history of living beings shows that absolute necessity causes the creation of more and more complex combinations - molecules lead to proto-cells, proto-cells become cells, and cells combine to produce organisms. Each combination requires that its parts curb their own unlimited expansion.

Social skills

The first groups of human beings would not have made much progress had it not been for their socialization. Today, the human community has become planetary and has developed very fast ways of communicating which enable all its parts to belong to the same system.

But there are centrifugal forces at work - ones that divide and ones that unite. Among those dividing, we find individualism, stressing of differences, the quest for unlimited and immediate pleasure, not seeing a motive or reason for the existence of a particular social group, and uncontrolled population growth.

On top of a pyramid

The forces which unite include fear of atmospheric or marine pollution, fear of great epidemics such as AIDS, and what I would call a new awareness of being at the summit of an unprecedented time and place in the history of the world.

Vertical space: We are at the top of a huge pyramid which started growing on Earth more than 3.5 billion years ago with the emergence of a unique genetic code carried by DNA.

We have at our disposal countless biological phenomena, from molecular pumps to the interactive network of neurones, all part of a genetic heritage whose enormous complexity makes it very delicate.

Horizontal space: We live in an ecosystem which is also very complex as it is made up of all the animal and plant species on the planet.

The new awareness leads us to feel a sense of responsibility or accountability for the care of these two spaces, without which humanity could not survive.

It also enables us to think about how we can all progress towards systems which respect individual freedoms and encourage new generations to flower and prosper, as ideologies and beliefs pass away.

Heeding a second wind

The creation of international organizations after the Second World War is part of this. Despite many obstacles associated with the centrifugal forces, I am sure the various bodies of the United Nations will find their second wind and go forward.

UNESCO has a big part to play. Information and education are the best ways to overcome prejudice, cultural obstacles and practices which prevent population control and contribute to the spread of new epidemics like AIDS.

Long live UNESCO!

The hedgehog and the fox

Rupert Murdoch, Chairman and Chief Executive of the News Corporation Ltd

The Greek poet Archilochus observed that foxes know many things and the hedgehog knows one big thing. If knowledge is power, it is never more so than when it can be controlled by the few; in this sense history has for centuries been the domain of the hedgehog. But today's technology is making over great swathes of territory to the fox, to create a world whose political values are essentially pluralist. That is why the massive expansion of access to knowledge, which the communications revolution is already making possible, is throwing into question the role of government itself.

Major new technologies beguile, and frighten. Television has not turned into the all-powerful instrument of thought control that George Orwell feared. Nor, if only because satellites have opened up a breadth of consumer choice he never dreamed of, will it be the enemy of cultural diversity that less apocalyptic pessimists than he predict today. That is because television is only one part of an information revolution that defies both distance and the censor's pen to put citizens everywhere in instant touch. There is a rapid convergence between the different facets of this technology, between direct dial telephone, fax and computer nets - for the benefit of user as well as consumer. Even the African farmer listening to a clockwork radio is increasingly part of this *"world wide web"*.

A world in which foxes are equipped to question the wisdom of hedgehogs - and increasingly to set their own pace - offers exhilarating new horizons of freedom. Directly or indirectly, and to a greater or lesser extent, the communications revolution puts pressure on governments from citizens who are able to judge the performance of their rulers by reference to that of others. In all its relativity the ability to compare shapes the promised land.

But at the same time, instant communications are transforming economic and social life as radically, and still more rapidly, than did the industrial revolution of the 19th century - and faster than governments are keeping pace. Flexibility and the capacity to improvise are at a premium. Stability, so long prized by bureaucrats, now necessarily implies the adroit embrace of change. Nothing less than the reinvention of the ordering systems which make up the civic community will be needed in the coming years, if the world is to be *"safe for diversity"* and if the liberating and enriching potential of this revolution is to be realized as early as it could be.

What states can and cannot do

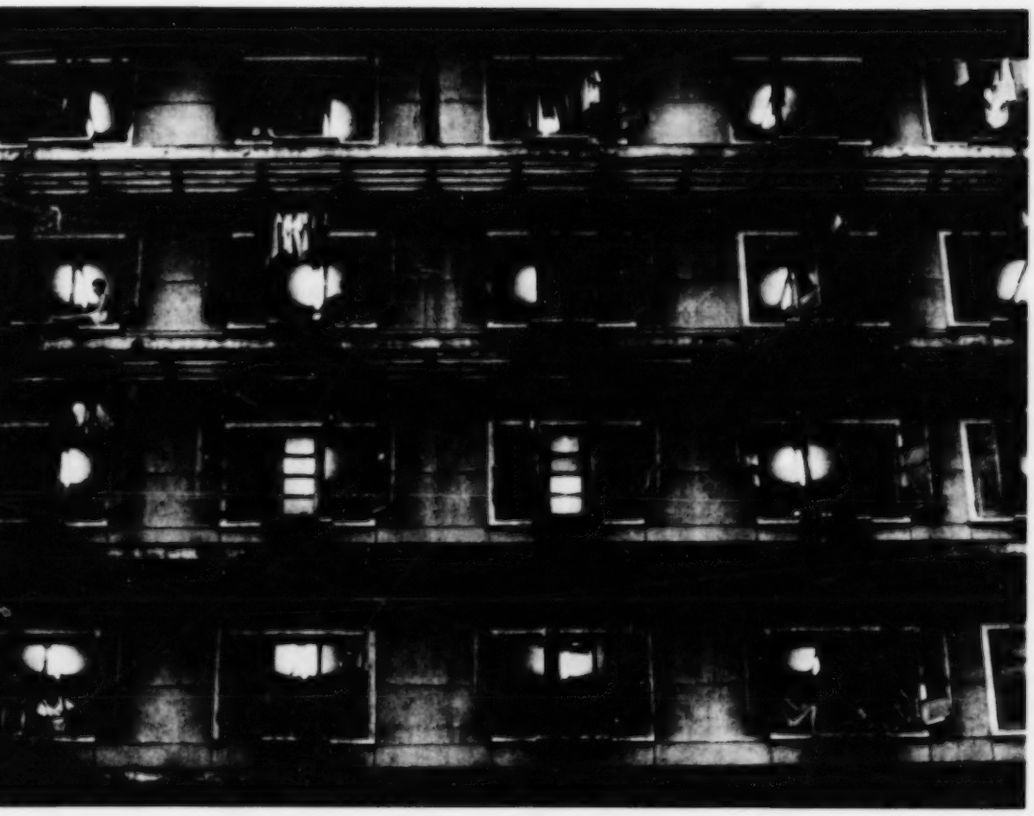
The half century since World War II ended has been characterized by two developments. One has been an unprecedented effort by states to create institutions for the cooperative management of change and to minimize conflict through common respect for the rule of law. The other has been a contraction in the role of the state so marked that it throws into question the value of such purely inter-governmental organizations.

Beginning in the 1980s, ideas about what the state can and cannot do have gained immeasurably in realism and sophistication. That is true not merely of the former communist countries of Europe, where the great tide of political liberation has revealed a great economic wasteland which will take painful years to transform. It is true of governments in the richest and most sophisticated market economies. It has become clearer than ever before that although governments still make the laws under which societies operate, the principal economic and cultural agents of change - the people who shape the way we live - are not politicians or bureaucrats. They are teachers and scientists, technicians and businessmen, manufacturers and participants at all levels in the rapidly spreading webs of communication.

This has revolutionary implications for policy-makers. The language of politics is still couched in terms of national units, and national interest, but these interests can only be served by coming to terms with an increasingly frontier-free world. The meaning of economic integration is that corporations and financial markets are leaving behind the 19th century concept of international relations: they operate not so much across as regardless of frontiers. The renewed emphasis in large corporations on direct foreign investment and multi-country production is one symptom of this *"globalization"*. Thinking about trade itself is changing, as increasingly well developed cross-frontier links between research and development and rapidly shifting comparative advantages in production, trade and the service industries modify corporate attitudes to investment and goods become harder to classify as *"domestic"* or *"foreign"*.

Viet Nam, 1995

The successful governments in the late 20th century therefore, are those that are learning to live both with diminished sovereignty, and with the virtually instant penalties for policy failures in an age of free capital markets. They may stave off demands to become politically accountable democracies; but there is no escape from accountability to the laws of the marketplace. This does not imply the demise of national identity, let alone *"the end of history"*. The four traditional measures of power - a strong political philosophy, an



influential culture, the will to project them, and military power - will remain barometers of success and keys to wealth: But maintaining these assets will demand far greater flexibility, as countries wrestle with the disruptive side-effects of the worldwide transition to a non-traditional - because much more inescapably interdependent - economic environment. A government's domestic political standing is increasingly more profoundly and publicly connected with its success in handling the matter-of-fact business of managing interdependence. Hedgehogs have to learn the skills of foxes.

This new multilateralism is driven by what is, not what ought to be. It responds to the globalization of banking and financial markets, the transnational integration of investment and manufacturing strategies by the major corporations, and the increasing vulnerability of each national body politic to political, environmental or economic mismanagement elsewhere.

Hot circuits

As with all efforts to adjust to extremely rapid change, the building of new networks of debate, competition and cooperation is a halting and unevenly successful process, but it is continuous and multifaceted. And it is flexible, taking account both of individual countries' levels of integration with the international economy and, still more importantly, of the need to involve the commercial and financial actors whose decisions increasingly constrain governmental choices.

These are the *"hot circuits"* through and with which governments have to learn to work. It is difficult to foresee which aspects of the information revolution will prove to be of critical long-term importance. There is nothing safer than prediction, the saw goes, provided it steers clear of the future. But cumulatively, it will mean a revolution in the pace and character of global intellectual interchange in all spheres: academic, governmental, commercial and financial, and professional. Individual expectations of government will change accordingly.

We are still in a transitional phase towards a world in which new political and economic traditions will have evolved. But it is possible to distinguish one prominently identifiable characteristic of the *"new world order."* The artificiality

of *"North"* and *"South"* is giving way to a practical distinction between insiders and outsiders, hot circuits and cold. For the insiders of the industrialized and industrializing world, new, effective channels are developing. The outsiders are immensely disparate in most respects, but have this in common: they are losing out in the competition for private capital and direct investment. On the most favorable assumptions, the dynamic growth of groups of middle-income countries will accelerate South-South trade, exercising a *"pull"* effect on adjacent regions, much as Asia's *"tigers"* have in the Pacific region. And the communications revolution, by widening access to knowledge and skills, should in theory assist the poorest to compete in the international market-place.

But there is another, less optimistic, projection. The speed of technological and industrial change could further complicate the initial processes of economic *"take-off"*, leaving the poorest on the bottom rungs of an even longer ladder. In the previous generation, countries like South Korea broke through odds which seemed just as formidable. There were no *"inevitable"* basket cases. Blessed had been the micro-states of the East which had taken to micro-circuits: why should not barren Djibouti or tragically deforested Haiti follow the same route?

Information drop-outs

Yet a study of the odds suggests that the future does not belong to the countries which enter the 21st century poor. As this one ends, to change as rapidly as did Western European countries in the 1950s will be not much better than treading water. The pyramid gets taller, and consequently wider at the base. Even in the industrialized world, the race is to the innovative, not the merely productive.

Technology is *"heating up"* the world in other ways that put strains on established institutions. Governments are thinking about tomorrow's jobs, trying to promote frontier technologies and to *"free up"* the working environment through deregulation of labour and financial markets. They worry, rightly, that some will benefit and some will not. Within every country, there is considerable fumbling and uncertainty about where and how to compensate the drop-outs from the information society.

The marginalized majority

On a global scale, we are still more perplexed: how can we help the *"marginalized"*, when they are the majority? One of the most difficult challenges for bodies such as UNESCO will be to grasp the opportunities created by technical change to enhance the prospects for those outside the mainstream. That will require much closer cooperation with the private sector. There is no inherent reason why new programmes should not be corporate-led rather than relying on inter-governmental agreement, capitalizing on the superior ease with which the multinationals have adapted to global operating frameworks.

We need to cooperate, but in more flexible and sensitive ways. Generations which have grown up with incompetent and unaccountable dictatorships are not fooled by international development strategies. For business, cooperation is, happily, not a luxury but a banal necessity. But it is guided by inductive principles, not by global plans of action which are like uncut jigsaws, or grand strategies imposed from the top. And this inductive approach is based on its commitment to, and need for, the free flow of information.

There is no imposing a *"guiding logic"* on the global village; but that should be a source of optimism, not foreboding. This takes the long view, which leads beyond the conflicts of current politics. No technology can be more than a medium for human creativity. But unfettered communication is the ultimate guarantee of the mixture of liberty and prosperity to which all nations aspire. George Orwell wrote of a young volunteer in the Spanish civil war that

The thing that I saw in your face
No power can disinherit
No bomb that ever burst
Shatters the crystal spirit.

Communication sets the crystal spirit free.

Every journey begins with a single step

Anita Roddick, OBE, Founder and Chief Executive, The Body Shop International

There can be no better time than the shift into a new millenium to reflect on what needs to change. The world is at a crucial crossroads. As the 20th century ends, it is increasingly obvious that government is failing the people and that the people are ignoring government.

Meanwhile, the awesome power of global business circles the world in an endless quest for the cheapest labour and lowest environmental regulation, threatening to plunge the planet into a new dark age. Whether it is *"down-sizing"* in New York or London or slave labour in China, individuals are seeing their lives destroyed in the global, free trade whirlwind. In the face of this power, governments are impotent.

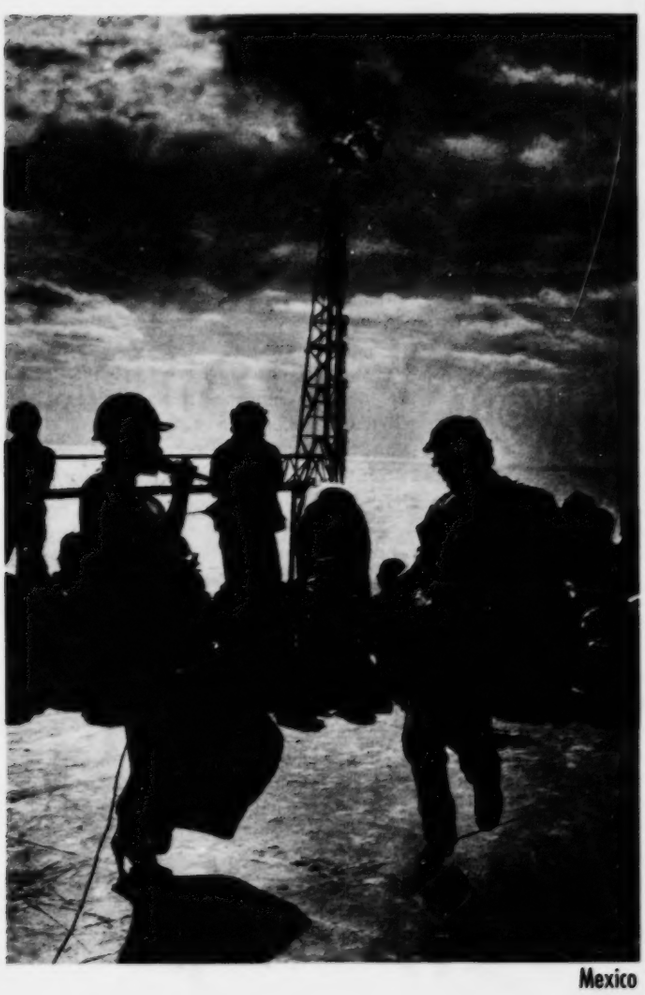
As economic and environmental crises deepen in the South, the ever increasingly affluent North is seeing a massive revolution in communications that puts global and instant knowledge into the homes, offices and classrooms of tens of millions of people. Now a US president shapes foreign policy through the lenses of CNN

cameras. Social revolution is debated on the Internet. Dramatic TV images bring the mighty Shell to its knees over the dumping of the Brent Spar oil platform.

Consumer power is on the march. The technical and scientific arguments over the decision by the British government to grant a licence to Shell to dump the Brent Spar oil platform in the Atlantic are yet to be resolved. But to me, they were of secondary importance. What really counted was the sight of a global, business colossus being cut down to size by individuals deciding that they would buy their petrol at another station. This fracturing of apathy and individual impotence is hugely important.

As Brent Spar subsided, we learned of another piece of monumental and atrocious arrogance as France's newly elected president, Jacques Chirac, announced the restart of nuclear tests at the Mururoa atoll in the South Pacific. This monument to testosterone has been condemned by peoples and governments around the world with the notable exceptions of China which is conducting its own tests and Britain which probably wishes that it could. The resulting mobilizing and empowering of the Pacific peoples has been electrifying. Sure governments have made their comments but it has been the actions of millions of individuals making their own protests by E-mailing President Chirac or boycotting French wine that has been at the heart of this movement.

Recently I met a group of young people drawn from throughout the Pacific and flown to Europe with a million-strong petition collected by The Body Shop Australia and New Zealand. As they journeyed through government buildings in London and Paris and wandered through the labyrinth that is the European Parliament in Strasbourg, they not only touched the hearts of all but they reconnected reality for so many politicians.



Mexico 1980

Keep your mouth open!

And maybe that is the point. Truly moral movements have believed in individual witness. That great journeys start but with a single step. That you cannot change the world unless you change yourself. Each of us is empowered with choice. In democracies we can and must speak out. How right Gunter Grass was when he said *"the job of the active citizen is to keep his mouth open"*.

As consumers we also have a choice. Fifty years ago you knew where almost everything that you bought came from and probably even who made it. Today global brands straddle the earth. Can it really be true that the Coca-Cola logo is better recognized than the Christian cross? We have become detached from this most important reality which demonstrates how all of us are interconnected. Well this has to change. We all need to know the story behind the product. To look beyond the label. Of course the huge multinationals don't want us to know the truths of environmental devastation, human misery and governmental destruction that lie there. But it is essential that we do and act accordingly.

With a new millenium comes a new age. Technology can reunite us. People power can liberate us. A single action and commitment from each one of us can and will make the difference. Let us vote, shop and act for freedom and fairness. Let us celebrate those individuals, organizations and businesses which do make a difference and dedicate ourselves to that end. After all, we have nothing to lose but our world if we don't.

From meditation to mediation

Samuel Ruiz García, Bishop of the San Cristóbal de las Casas diocese, Chiapas (Mexico)

The religious and social challenges which we face in Chiapas can be extrapolated to the rest of Mexico, Latin America, and even to the world. However, it is not easy to determine what exactly it is we have learned from the Chiapas conflict, and therefore what strategy mediators should apply in the future.

On January 1st 1994 the world became aware of Chiapas and Mexico in an unexpected way: an indigenous movement was up in arms, after years of legal action, in protesting the lack of political response to its basic demands.

To understand Chiapas we must place it in a Mexican and global context. The events of early 1994 are a result of failed policies of economic neo-liberalism. Whatever progress this system may boast of is coupled with the impoverishment of a large majority of the world's population. We need only take a look at the so-called Third World countries.

There are currently 48 armed conflicts going on in the world. Political and social research specializing in armed conflicts and peace processes has demonstrated that in all cases the religious factor, far from being a problem, is part of the solution. In most of these conflicts, the Church plays a mediating role mainly involving bishops and Catholic authorities.

Having observed the failure of existing political and economic models to provide development for populations as a whole, and alarmed at the spread of war around the world, several organizations have searched for new ways to help bring about peace through international and regional forums.

The following conclusions were reached by the San Cristóbal de las Casas diocese in Chiapas, Mexico, after enriching debates held during some of these forums on the Church's role in mediation and building peace.

Following our own experience and from what we know of other conflicts around the world, we have found several characteristics common to all:

1. Once a conflict is underway a point of no-return has been reached bringing new situations and profound changes. Only by confronting the causes of the conflict can peace be reached.

2. Wars are sparked off by failed negotiations between political authorities and representatives of social groups and by unsuccessful social battles. All of which reveals the lack of adequate institutions and the absence of political and social actors. There is a big difference between stopping a war and laying down the foundations for an enduring peace. This cannot be achieved without encouraging and strengthening social and political actors who will work together for the common good.

Trusting the Church

3. Conflicts generally originate for want of justice, absence of democracy, and repeated human rights violations. This is why we must look at the causes of conflicts in the Third World in order to design a new development strategy and a new social model. This is the only way to peace.

4. In several armed conflicts, the Church has been called on to help with attempts at mediation. The Church is not asked to mediate simply to make up for the absence of political and social actors, nor for a lack of strong political parties, or even because negociators are often incapable of dialogue. While these factors do play a role, the Church, worldwide, is invited as a mediator thanks to its unique identity. The Church's prophetic, non-political, and willing disposition is widely recognized which accounts for the trust warring parties have in it. The Church does not intervene for its own benefit, but because it considers working for peace as its prime task. Therefore, through committed mediation, it provides an objective and neutral perspective.

5. Experience has shown us that a whole series of different stages are involved from the beginning of an armed conflict to the end of the peace process. To understand them individually, the ensemble must be considered. We have seen that the Church's mediating role is valid not just during an armed conflict but also in each and every one of these stages.

6. Mediation is not over when a political agreement is reached nor when the fighting stops. The most difficult part is reconstructing peace. This involves a long phase during which the Church plays an essential role in reconciliation, rebuilding, and implementing changes. Mediation goes beyond trying to resolve an armed conflict by encouraging dialogue between the respective actors. It must also create the conditions permitting all civilian, political and social actors to work together and become co-responsible for reconstructing peace.

Regarding the role of the San Cristóbal de las Casas diocese in Chiapas, an ecclesiastical working method (following recommendations by the Second Vatican Ecumenical Council and the Latin American Episcopate Conferences of the last three decades) encourages church members, not only clerics and those with a religious vocation, to participate in its main missions: liturgy, evangelization, and catechism. All of this aims at serving the community of brothers and sisters.

This is the context in which the concept of community is understood as an entity open to the surrounding social and political events. Viewed in this way, social conditions directly affect the ecclesiastical community's performance, which must in turn react in accordance with its vocation and the spirit in which it was founded.

In our diocese, the priority lies in helping *"thy neighbour"* (by preaching the *"Word of God"* in search of a religious experience, alternative economics, and new forms of political and social expression); community experience helps the individual better understand his or her own aspirations. We have incorporated mediation within community service - making it an individual and shared responsibility.

A bishop's pastoral work, based on ecclesiastical tradition and current

France, 1989

Rwanda, 1995

practice, aims to unite, develop and reconcile the community. Thus strengthening social structures in providing a fraternal, just and peaceful life, is not alien to the bishop's job.

As mentioned earlier, in social, political and armed conflicts caused by poverty and injustice, we have discovered that there are structures preventing a harmonious life and active participation in society for the majority of people, particularly for the poor. The bishop's real task is therefore to help create social structures and promote new social actors to bring about new alternatives to those that sparked off the armed conflict.

We have also noticed that this ecclesiastical dimension of life has not been understood by many people, notably some eminent bishops. The idea that mediation is incompatible with a bishop's mission is too simplistic. Both mediating and working for peace are definitely ecclesiastical and episcopal goals. According to Christianity, Jesus Christ is the mediator *par excellence* leading his disciples to make brothers of their enemies.

It must be mentioned that the Mexican Episcopal Conference (CEM) has fully supported the Bishop of San Cristóbal de las Casas and his diocese. The Episcopal Peace Commission began work in January 1994 and has since published three pastoral letters supporting the peace process with justice and dignity. The CEM's contribution strengthens the ecclesiastical tradition of mediation.

Finally, we need to point out that the mediating role must be extended to all parishes, as long as the aim is to serve society and the world. Furthermore, the process of mediation must not be limited to the Catholic bishop. Peace also involves reconstruction and reconciliation at a national level. This is essential for bringing about the necessary changes for lasting peace, in our case in Chiapas. It will also prevent similar violent situations and at the same time bring about justice, badly needed in other parts of the country.

The lesson learned is that if we don't consider a new process for change as a national necessity (changes which are necessary not only in Chiapas but in other places where conditions could worsen and generate more violence), a new process championed by the Church,we would be neglecting one of our prime missions: defending life.

Therefore, participation in the mediation process is part of a bishop's or a given church's work. As in many other countries, mediation broadens the ecclesiastical mission. It is through a profound pastoral, ecclesiastical and episcopal dimension that service is rendered to the mediation process in armed conflicts which arise from poverty, lack of democracy, inefficient institutions and mechanisms.

The main conclusion is that mediating is not a political task totally removed from the ecclesiastical aim of peace and unity. It is therefore justified and proven that the action of the Church and its bishops is based on both an episcopal and pastoral mission, ensuring that their services comply with the entrusted task. The Church is prophetically calling for a conversion with peace and mediation representing a chance and a challenge for a new life for all.

Globalization for better or for worse

Rodolfo Stavenhagen, sociologist, professor at the Colegio de Mexico

UNESCO emerged as the world came out of the most horrific war in the history of humanity; millions of people had died and moral and material destruction was massive. The ideals of the Organization's founders reflected the aspirations shared by all peoples: the creation of a new world in which science, education and culture would guarantee peaceful coexistence between human beings of different races and civilizations. It was believed that wars originated in the minds of people, and that it was there that the seed of peace had to be planted. Fifty years later this grand ideal is just as valid.

But that seed of peace has not been able to overcome those of violence, hatred, and intolerance. The ideas that grow inside people's minds depend also on their living conditions, their daily conflicts and on their struggles, which at times get the upper hand of an individual's self-control, even the most lucid people with the best intentions. Fifty years ago the world thought the horrors of Auschwitz and Hiroshima could never be repeated, but today we have witnessed genocides in Rwanda and Bosnia. For almost half a century we have feared nuclear war, and although this now seems unlikely with the end of the Cold War, the risk will still be there as long as world powers maintain their nuclear weapons and insist on mistakenly linking their *"national pride"* with explosions of these death machines.

The lucky few

There has undoubtedly been a worldwide revolution in science and technology in the latter half of this century, with potential for the better and for the worse. Two examples: the so-called *"green revolution"* has done away with the spectre of famine; and modern electronics provides instantaneous communication around the globe. But at the same time environmental pollution is getting out of control while communicaton instruments are misused to influence genocidal violence by whole groups of people as seen in the mid-90's.

Some argue that industrial technology increases productivity and makes it easier to manufacture consumer goods that human beings need. True, but at the same time, with the priority being immediate profits, unemployment is skyrocketing even in industrialized countries (not to mention the so-called Third World or the South). Profits stay in the hands of a few with vast numbers of people excluded and marginalized. Company management does not equate to social management.

The market economy's spread caused by globalizaton contributes to the same phenomenon. On the one hand, economic activity (industrial, commercial, financial and service) is integrated at a global level. However, globalization has meant different things, at different levels, for different categories of people. Millions of farmers, immigrants, poorly qualified urban workers, youth and women suffer globalization's negative consequences: they are marginalized and excluded from the new world economy.

This phenomenon of globalization has also brought with it massive international migration at a scale never seen before in history. Whereas in the last century, Europeans left in great numbers to colonize the *"new worlds"* promising wealth and freedom, today it is the poor populations of the former colonies that are travelling the same routes, but in the opposite direction, searching for well-being and security in new and old metropolises. Yet, globalization, so effective in circulating money and merchandise has been less than advantageous for migrating workers and families. Borders are closing more and more, immigrants and refugees are being rejected, and xenophobic ideologies are once again on the rise.

In this rapidly evolving world of globalization and economic liberalization, the concepts of nation and state are undergoing profound changes. New regional and ethnic identities are claiming what neither the weakened *"nation-state"* nor pure monetary individualism can provide: solidarity, security, and community life. But this search for collective cultural rights is often hidden behind old nationalisms. Furthermore when the international community lacks efficient means to encourage peaceful negociation, conflicts become more violent, spurred on by economic and military interests of regional powers too eager to fill the vacuum left by the Cold War's famous enemies. The bipolar world has been replaced by a fragmented one searching desperately for international institutions and mechanisms to help build a new world order based on plurality, tolerance and democratic values.

But for now, worldwide integration and social and economic exclusion represent the two sides of the coin of this phenomenon known as globalization. A world process, far from being a new world order, which looks more like the messy result of competition between multinational corporations and economic blocs.

The resulting polarization, observed both at an international level (North-South) and at a national one, creates multidimensional and fragmented societies. And it is in these societies that new wide-ranging social and cultural movements breed - from those that demand legitimate human rights for people who long had them refused (indigenous peoples, women, ethnic minorities) to the various authoritarian and religious extremisms, as well as racist, neo-Nazi, and anti-democratic organizations cropping up in these times of economic, social, and political crises of the post-Cold War era. The time has come to reinvent the intergovernmental system, starting with the UN itself, not yet ready for the challenges of the 21st century, and down to the various specialized organizations such as UNESCO. UNESCO's task is to imagine tomorrow's world with all its contradictions and challenges, in moving towards new goals pursued by all nations, the fabulous potential of humanity at the end of the 20th century.

Private interest in the public good

Ratan Tata, President of Tata Industries Ltd, India

Many of the advances in human society can trace their origins to a period of great conflict. Such conflicts often leave lasting impressions on the human mind and tend to govern social and political thought for times to come. The United Nations and its different agencies are a result of some of the greatest periods of strife in history and have played an important role since their inception in world governance.

This was more so in a bipolar world during the Cold War period when diplomacy centred around the two military superpowers of the Soviet Union and the United States.

A section of the nations from the developing world propounded the theory of non-alignment and avoided any perceptible tilt towards either of the superpowers. The UN served as the arbitrating or mediating body to pre-empt conflicts arising out of threatened national interests of countries.

Over the last 50 years, the world has undergone a radical transformation, more so in the last decade. The political map of the earth has been re-written with the disintegration of the Soviet Union, and the coming together of Europe albeit for the time-being to create a common market. The advances in science and technology, aided by the growth of commerce and trade, have *"shrunk"* the world to an extent where national boundaries serve mere political and geographical purposes. The emergence of the global market place is now causing economics to prevail over politics in the promotion and protection of a nation's interests.

The end of the Cold War has thrown up questions regarding the way the new

world order would emerge. International issues may no longer require the use of a military on a scale that the Cold War years have required to be built up. The world has moved away from being bipolar and will have at least six major powers - in the USA, Europe, China, Japan, Russia and India along with many smaller nation states. Regional trading blocs like NAFTA (the North American Free Trade Agreement), the European Union and APEC (Asian and Pacific Economic Cooperation) have already come into being. NATO, which has traditionally been America's commitment to Western Europe, has, to some extent, lost its *raison d'être* and is re-examining the role it can play in that region with the boundaries of the Soviet Union having shrunk to a level where they no longer pose a serious security threat. It is the Bosnias, the Herzegovinas and the likes of Chechnya and Somalia - internal strifes within countries - which are more likely to govern world attention in the future. Along with these, it will be the forces of fundamentalism which the world will have to come together to face and tackle. The global issues which will require attention will be those of the environment, population explosion and economic interdependence.

France, 1978

It is against this background that the question needs to be posed as to whether the original mandate of UNESCO enunciated 50 years ago is still relevant. Few can dispute the fact that the spread of education and public awareness helps make a better world. Having started with that premise, the next question to be asked is whether the means which were adopted served in achieving the ends in the world of the past and whether those means will continue to be relevant in the new emerging order.

The general perception, and possibly not a mistaken one, of most of the multilateral agencies including those of the UN, is that over the years, they have grown too large as organizations and the changed world situation has made them unable to act effectively. In the process, some of them have lost sight of the purpose for which they came into being. A large amount of their time is spent on administrative functions which have come to be a part of their organizational main. They tend to be too centrally governed and academic to address issues which today require active solutions across the world. The issues facing the world today are more regional in nature and demand solutions tailored to meet local needs. These require the active involvement of the people affected by these issues in charting their own destiny and having a larger say in shaping their own prosperity. Moreover, states which have been the *via media* through which these ends have been attempted to be met, have often been guilty of not channelising the resources to areas which needed them most and not at all times for want of will.

Learning to share

In other words, we are confronted with a totally different world which requires solutions different from those of the past. Some of the issues facing it require radical, breakaway thinking from the past to *"question"* some of the tenets of world governance which have come to be accepted as part of tradition.

There is a need for concrete, conscious and timely action plans. There is no doubt that the advances in science and technology have greatly influenced the economic prosperity of nations, while at the same time they have widened the gap between the *"haves"* and the *"have nots"*. What perhaps is needed is to shift the onus and emphasis of sharing the prosperity from the state alone to all who have gained from economic progress.

This includes the private sector, business, corporations and individuals who have been the beneficiaries of an improved quality of life. While states of course have a major role to play in improving their citizens' well-being, others must awaken to their own responsibilities in sharing a part of their own gains with others around them. Their capability to help create a better world needs also to be recognized by multilateral agencies, which till now have relied only on the state to spread economic prosperity and have ignored establishing linkages with non-governmental organizations within nations.

The quest for fairness

There can be no one answer as to the kind of politics which will work in tomorrow's world. While today, democracy is accepted as one which enables protection of human rights better than other forms of governance, its actual practice has and will differ from region to region or country to country, depending upon local interests and circumstances. While communism may well have faded into the past, it may just be the low of a political cycle which may see its philosophy return in some form once again, years down the road as a result of the same excesses that created it in the first place.

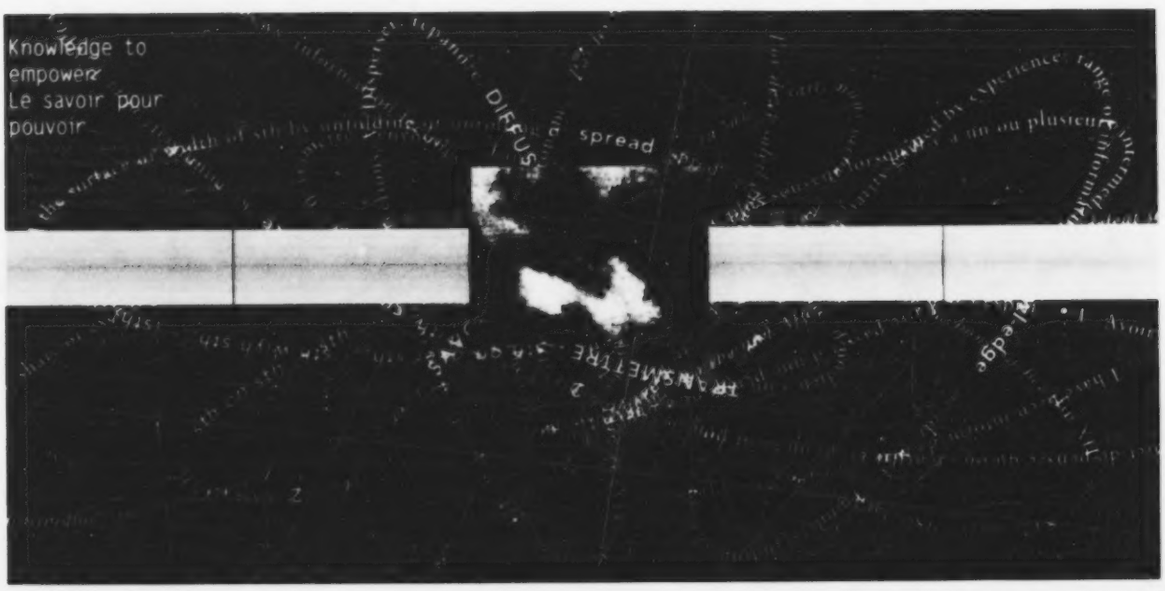
The quest for the fair and equitable way to prosperity is therefore a never-ending search where the horizon is constantly changing. Both politics and the instruments to make it work have to change in accordance with the times.

As we look ahead, we no longer have the two superpowers maintaining the balance of power in the world. The responsibility for peace and harmony will fall on neutral agencies such as the UN. These agencies will need to have the independence and the authority to act when necessary so that individual conflicts are controlled and contained and that in the 21st century, the world does not sit as helpless spectators in front of televisions watching people destroy each other.

fifty years

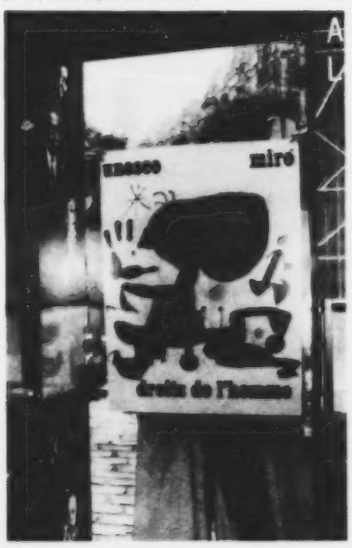
THINKING ABOUT PEACE

UNESCO's 50th anniversary exhibition



The "Knowledge to Empower" module.

A "peace booth"
(Photo UNESCO/Michel Claude).



Why?

The exhibition retraces the first fifty years of the life of UNESCO in order to better understand what the Organization is doing today and what it is getting ready to do tomorrow. The goal is to show first and foremost that its wide range of past and future activities all share the sole objective of peace.

We feel that international intellectual cooperation is the best way of achieving this goal. Thus we find the underlying ambition of this exhibition marking the Organization's 50th anniversary reflected in its title, *"Constructing the Defences of Peace"*.

How?

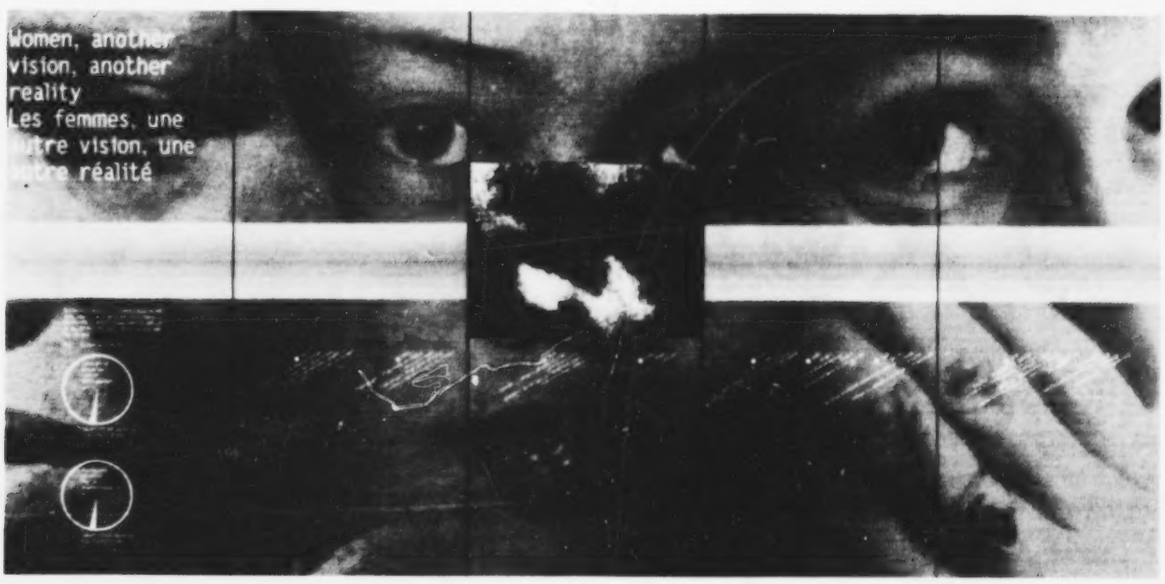
This exhibition forms a *"wall"* standing 2.40 metres high and stretching 35 metres long which can be set up in a straight line or in a *"L"* or *"T"* shape. It is both multimedia and interactive, enabling visitors to *"ask questions"* about topics raised by the written and audiovisual materials displayed. A retrospective panorama covers one side with a chronology marking two or three major events for each of the 25 key years selected.

On the other side, six *"modules"* (two of which are shown) illustrate the Organization's ethical mission within six of its major tasks: Culture as Expression, Culture as Freedom; Knowledge to Empower; Women: Another Vision, Another Reality; A Fair Share for All; Managing our Natural Resources; Our Common Heritage.

The modules are linked by a horizontal band of glass display cases containing written materials. Monitors are found at the centre of each module showing a video and two slide shows. Three of the monitors enable curious visitors to consult CD-ROMs about UNESCO's achievements and activities, World Heritage sites in addition to the Organization's data bases and services via Internet.

Five *"peace booths"* have been built into the points connecting the modules where visitors can listen to recordings of extracts from speeches made by eminent personalities at UNESCO.

One of the "peace booths" (Photo UNESCO/M. Claude).



The "Women" module

Where and when?

The exhibition will be presented for the first time at Headquarters during the 28th session of the General Conference from 25 October to 20 November 1995. It will be open to the general public when it returns to Paris one year later on the anniversary of the Organization's official creation.

In between these dates and after, it will travel throughout the Member States. National Commissions as well as educational, scientific and cultural associations and museums interested in showing it should send requests to: The 50th Anniversary Exhibition, UNESCO, 7 Place de Fontenoy, 75352 Paris 07 SP, France.

fifty years

Under the title...

UNESCO Today

UNESCO

United Nations Educational, Scientific and Cultural Organization

▶ A **GENERAL INFORMATION BROCHURE** presents UNESCO's *raison d'être*, its five major missions and several key figures.

- Available in the six official languages of UNESCO (Arabic, Chinese, English, French, Russian and Spanish). Format: printed on both sides of four folded pages, 16,8x29,7 cm.
- Contact the *Documentation Centre, Office of Public Information, UNESCO, 7, Place de Fontenoy, 75352 Paris 07-SP, France.*

▶ Ten **FACT SHEETS** offer a broad perspective on UNESCO's work in its major fields of action and also presents several of its most prominent achievements made since the Organization's creation.

- Available in the six official languages. Format: 16.8x29.7cm.
- Contact the *Documentation Centre* (see address above).

▶ A colour **POSTER** combining the logo of the 50th anniversary with the Constitution's key phrase: *"It is in the minds of men that the defences of peace must be constructed".*

- Available in the six official languages of UNESCO.
- Contact the *Documentation Centre* (see address above).

▶ A **VIDEO** and **DIAPORAMA** present the Organization's major activities in its four fields of competence (education, science, culture, communication).

- The video (ten minutes) is available in all standard formats in the six official languages and Portuguese. The diaporama is available in the six languages.
- They can only be obtained for non-commercial screenings as part of a cultural or educational event through the *Audiovisual Department, Office of Public Information, 7, Place de Fontenoy, 75732 Paris 07-SP, France.*